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bodies composed of common matter to be different, when the constituents are similarly circumstanced.

The paper (first part) thus concluded : “ Aware that the identity of the agent, in all the phenomena called electric, is firmly established in the minds of the scientific, and that experiments of apparently so convincing a nature have been brought to bear upon the subject, that doubts seem to be no longer entertained, I scarcely know how to declare, in terms that shall protect me from the imputation of presumption, that I have never been able to view the matter in the same light. I have long hesitated to repeat, in advanced life, an opinion which, in my early days, I ventured to promulgate within the walls of this house, namely, that the agents in electricity and galvanism are different, and that the laws of one do not explain the phenomena of the other. Believing, however, that useful results have often sprung from humble causes; that moral cowardice is as little to be esteemed as moral rashness; that the influence of public opinion ought to have its limits in promoting and restraining human actions; I determined to bring my reasons for dissenting from the views of the philosophical world before a tribunal so competent to judge of their pretensions.”

The Rev. J. H. Todd, D. D., gave an account of a fragment of an ancient purple manuscript of the Gospels, in Latin, which he supposes to have been written in the fourth, or early in the fifth century, and which he had purchased some years ago in Dublin.

The fragment is but a single leaf, containing a portion of the Gospel according to St. Matthew. It is written in double columns. Each column begins with a large capital letter, although in the middle of a sentence, or even (as in the case of the third and fourth columns) in the middle of a word. Capital letters are also used at the beginning of sections, which, however, do not always coincide with the ancient Ammonian sections, or κεφαλαια, employed in the Eusebian canons; nor are

any traces of the Eusebian numbers to be found in this manuscript. Dr. Todd, having exhibited the manuscript to the Academy, proceeded to adduce some of the proofs of its great antiquity. These were derived,

1. From the character in which it is written, and the form of the letters, which agrees exactly with those manuscripts that are known to be of the fourth or beginning of the fifth century as, for example, the Codex Vercellensis and the Codex Veronensis, as also from the absence of all stops, divisions of the words, or *στίχοι*.

The following wood-cut is an accurate representation of the first five lines of the first column :

2. From its text, which is the ancient Italic version prior to St. Jerome's revision. This will appear from the following Table, in which the first column exhibits the text of Dr. Todd's fragment, divided exactly as in the original; the remaining columns exhibit the text, divided in a corresponding manner, of the Codex Vercellensis, the Codex Veronensis, and the modern Vulgate.

	Codex Vercell.	Codex Veron.	Vulgata Hodierna.
E T AUDIENTES NON AUDIANT NE INTELLEGANT NE QUANDO CON- VERTANTSE E T TUNC REPLEBI- TUR INEIS PROPHE- TIAE ISAIAE DICEN- TIS VADE DIC POPULO HUIC AU- DIETIS ET NON INTELLI- GETIS INCRESSA COR POPULI HUJUS AURES TER AUDIERUNT	et audientes non audiant Et tunc imple- tur prophetae dicentis vade dic populo huic au- di et non intel- ligetis Incrassa cor populi hujus aures	et audientes non intellegant ne quando con- vertantur Et tunc in illis sermo prophetarum dicentis vade et dic populo huic au- di et non intel- ligetis et vide- bitis et non videbitis Ingrassatum est enim cor populi hujus et auribus suis gra- vier audierunt	et audientes non audiunt ne- que intelligunt. Et adimple- tur in eis prophe- tia Isaiae dicen- tis au- ditu audietis et non intelli- getis, et vide- bitis et vide- bitis. Incrassatum est enim cor populi hujus, et auribus gra- vier audierunt,

	COD. VERC. CELL.	COD. VERON.	VULGATA HODIERN.
ET OCULOSEO RUM IN GRAVIA NE CONVERTANT	et oculos eo- rum grava ne quando convertan- tur et sanem eos	et oculos su- os gravaberunt ne quando oculis videant et auribus audiant, et corde intellegant et convertantur et sanem eos	et oculos su- os clausuerunt, nequando videant oculis, et auribus audiant, et corde intelli- gant et convertantur et sanem eos.
SEI SANEM EOS		Incrassatum est enim cor populi hujus et aures eorum obstrue et oculos eorum grava ne quando convertantur et sanem illos dicit Dominus	
VESTRAE AUTEM BEATAE AURES ET OCULI VESTRI QUI VIDENT ET AURES QUAE AUDIUNT. AMEN DICO VOBIS QUOD MULTI PRO- PHETAE ET JUSTI CUPERUNT VI- DERE QUAE VIDE- RETISETIS AUDIRE	vestri autem beati oculi qui vident et aures quae audiunt. Amen dico vobis quod multi pro- phetæ et justi cupierunt vi- dere quae vide- tis et non audierunt et audire quae auditis et non audierunt Vos ergo audite parabolam se- minantis om- nis qui audit ver-	vestri autem beati oculi qui vident et aures quae audiunt. Amen dico vobis quod multi pro- phetæ et justi cupierunt vi- dere quae vide- tis et non viderunt, et audire quae auditis et non audierunt. Vos ergo audite parabolam se- minantis. Om- nis qui audit ver-	Vestri autem beati oculi quia vident, et aures vestrae quia audiunt. Amen quippe dico vobis quia multi pro- phetæ et justi cupierunt vi- dere quae vide- tis et non viderunt, et audire quae auditis et non audierunt. Vos ergo audite parabolam se- minantis. Om- nis qui audit ver-
QUAE AUDITIS ET NON AUDIERUNT VOS AUTEM AUDITE PARABOLAS SE- MINANTIS OMNIS QUI AUDIT VER-			

SECUTIONEM PROPTERUERBUM CONTINUOSCAN DALIZATUR QUIAUTEMINSPI NISSEMINATUR HICESTQUIAUDIT VERBUMETSOLLI CITUDOSAECULI ETDIUITIARUM VOLUNTASSUF FOCATUERBUM ETFITSI NEFRU C TU INTERRAMAUTEM BONAQUISEMI NATUSESTHICEST. QUIAUDITVER BUMETINTELLE GIT TUNC FRUCTUM GIT TUNC FACIT	Codex Vercell.	Codex Veron.	Vulgata Hodierna.
	secutione propter verbum continuo scan- dalizatur Qui autem in spi- nis seminatur hic est qui verbum audit et solli- citudine saeculi et voluntates diuitiarum suf- focat verbum et infructuosus fit. Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git tunc fructum adferet et facit	secutione propter verbum continuo scan- dalizatur Qui autem in spi- nis seminatus est hic est qui verbum audit et per solli- citudinem saeculi huius et voluptates diuitiarum suf- focat verbum et sine fructu efficitur. Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git tunc fructum adferet et facit	secutione propter verbum continuo scan- dalizantur. Qui autem semi- natus est in spinis hic est qui verbum audit et solli- citus seculi istius, et fallacia diuitiarum, suf- focat verbum, et sine fructu efficitur. Qui vero in terram bonam semi- natus est, hic est, qui audit ver- bum et intelli- git, et fructum affert, et facit

The Codex Vercellensis is shown by Blanchini, and generally believed, to be the autograph of Eusebius, first bishop of Vercelli, in the diocese of Milan, who died in the year 371. Having been banished from his see by the Arians, he employed his retirement, at the suggestion of Pope Julius, in the revision of the Latin versions then in use, which were, for the most part, full of errors, interpolations, and solecisms; and his recension became afterwards very generally received throughout the West, having been adopted by St. Hilary of Poitiers as the text from which he quotes in all his writings.

The Codex Veronensis is a purple manuscript, written in letters of gold and silver, and is assigned by Blanchini to the beginning of the fifth century: its text is generally considered to belong to the Eusebian recension, but it has manifestly been corrected by the Greek text of Hesychius, and is no where indebted to Jerome's revision.

An examination of the foregoing table, in which these two very ancient specimens of the *Vetus Itala*, or old italic Latin version, are compared with the fragment, will prove that Dr. Todd's fragment is also a manuscript of that version; and many of its peculiarities are such as would naturally be expected in a manuscript of the same age. It is curious that in all the three manuscripts the word *intelligo* is uniformly spelt *intellego*, showing that this variation from the usual spelling was not the mistake of a copyist, but the spelling of the same period and locality.

Again, it will be seen that the fragment sometimes agrees with the Verona manuscript and differs from the Vercelli manuscript; sometimes agrees with the Vercelli manuscript and differs from the Verona manuscript; and, in some cases, even where the two other manuscripts agree with the modern Vulgate, it differs from them all.

The conclusion, therefore, is inevitable, that this is a leaf of a purple manuscript of the fourth or early part of the fifth century, of the Eusebian revision,—one of those which were

in use before the Hieronymian Vulgate, and from which Jerome made the recension now known as the Latin Vulgate. It was probably written, like the Vercelli manuscript, in gold or silver letters, but the metallic surface, if what are called gold and silver letters in this class of manuscripts be metallic, has long since been rubbed away, and nothing now remains but the traces of the original ink with which the letters were described before the golden substance was applied to them. Of this, however, we have no certain proof.

It will be observed that this fragment is full of solecisms, mistakes of the scribe, and misspellings, a circumstance very common in the more magnificent manuscripts of the class to which Dr. Todd supposes it to belong; for the artists who excelled in penmanship and decorative skill were often very incompetent as biblical scholars; and the very costliness of the material, and elegance of the writing, were obstacles to correctness, for the scribe preferred leaving a mistake to spoiling the beauty of his penmanship by attempting to correct it. Thus we find *dicentes* for *dicentis*; *parabolas* for *parabolam*; *illum* for *illud*; *persecutionem* for *persecutione*; *bona* for *boham*.

DONATIONS.

Antiquities from Dunshaughlin, viz.: A fragment of an Iron Chain, consisting of twenty-seven double-looped links, one Ring, and part of a Staple. A large Steel Knife or Dagger. A Draughtsman made of Bone, mounted with Bronze Pin. A Bronze Spear-head with double Blade, and two lateral loops. Three Boar Tusks. The Bone of a Cock's foot.

A Stone Celt, from the county Antrim.

A similar Stone Celt, found near the Falls of Niagara.

A Steel Spear and Ferule, from the Gambia.

A similar Spear, but larger, with small Trowel for Foot of Shaft, used by the Mandingoes, from the Gambia.